Surára
Pakidái

/112 cont./

782 with threads of Bromelia fibers. Such threads are also drawn
[824] crisscross over the sticks, and on them are glued down-feathers
[237] of the gavião-real (Thrasaetus harpyia L.). The structure --
akuanobé --, which women and girls are not permitted to see,
gives the effect of a man's head, in the hair of which are glued
down-feathers of the gavião-real. By order of the chief, several
warriors take this calabash into the forest and set it down in a
particular spot.

825
●202

6. Birds as Transmitters of Messages

On May 21, 1956, in his maloka on the Cachoeira dos Índios on the upper Rio Aracá, a Surára man, Honohomá, was engaged in a loud monologue which started about 4:00 in the morning and lasted until about 6:00; during this he was lying in
[114] his hammock. As to the meaning of this apparent monologue, my little interpreter Jibeauwõ afterwards gave me the following explanation: When Honohomá woke up, he heard the singing of the little bird kaukaumã, a japim (Cacicus cela L.), in which at the time, however, the soul of Porêhiwõ, the war chief of the Pakidái, was to be found. The latter was living with his tribe in the /113/ maloka on the middle Demini. The soul in the little bird said that the Pakidái, after the festival in memory of the dead, had arrived safely at their communal house. At the same time it reported the course of the journey in detail, the hunting successes, and the planting of new banana trees and pupunha palms. Whenever the little bird interrupted its song for a time, Honohomá would tell it about how the Surára were getting along.

According to the belief of the two tribes, the little japim is a transmitter of messages, who reports illness and death, as well as military encounters with hostile tribes.

/439/

582 [163] Girls are usually around 14 or 15 years of age when they have their first child. The husband is perhaps between 16 and 18 years of age. if this is his first marriage.

The adult men frequently take as new wives girls who have just reached puberty.

A boy 15 years old is commonly not considered capable of taking a wife. especially if he has not yet sown his first conuco /a clearing for cultivation/ in order to be able to feed his wife. But even if the planting had been prepared. it is often the case that he has to wait while the older men pick over the girls whom he might have wished to marry.

584 582 Nevertheless. in marriages prearranged with the consent of all before the husband and the wife are of age. it is very probable that the age of both would be almost the same. As a result a boy might marry at an age younger than usual.

162 163 Here are some examples of the number of living children per wife among Guaika families. The parentheses indicate the probability that no more children will be born. (Not all of the fathers of the families enumerated are still alive.)

Living children of families of a single wife:

(6) (5) (4) (4) (4) (3) (3) 5 4 4 2 2 2 1 0 0 0 0 0

Living children of polygamous families and families in which a second wife has been taken after the death of the first:

| | First Wife | Other Wives |
|---|---|---|
| Family "A" | (12) | 1 |
| Family "B" | 6 | 2 -- 1 -- 1 |
| Family "C" | (4) | 2 |
| Family "D" | (3) | 4 |
| Family "E" | 2 | 0 |

/440/ Communications

202 195 Messages are memorized and carried by a messenger.

All official messages are communicated to the messenger and transmitted by him in a crooned form to the addressee. The addressee of the message repeats the words which are communicated to him or responds by answering them.

/440 cont./

202 484 Generally the messengers travel only during the day and communicate the message at night, after having rested from the trip. Nevertheless, in times of war, messengers may travel during the night, and urgent messages are communicated immediately upon the arrival of the messenger, be it day or night. [416] A messenger who travels at night carries with him two or three pieces of firewood tied together in torch fashion.

195 [584] Official dealings are frequently carried out in the same form of crooning. A man might in this way request official authorization to take a certain girl as his wife. These dealings are generally carried on at night.

437 Nevertheless, business dealings are generally carried out during the day, so that both participants in the negotiation may have ample opportunity to see and examine what they are getting.

142 Human Biology

The hair of the Guaika /Waica/ is lighter than that of the other Indians and of most of the Creoles who live in the Territorio Federal Amazonas.

The hair of the majority of the individuals is fine, but some of them have quite stiff hair. The color of the hair is black or chestnut, and a few have hair with a slightly reddish tone. Some of the children have hair that is very light in color, which seems to become darker as they grow. Few of the older persons have gray hair.

The majority of men either have a very thin beard or none at all. The arms, legs, and chest are generally free of hair.

/441/ The eyes of the majority of them are brown, and some of them have black eyes. Some of the children have blue eyes. A few individuals have the inner corner of the eye rounded in a way somewhat similar to that of certain Oriental peoples.

Their noses are short and wide.

The Guaika are well fed, but in general do not show any excess muscle or fat. The Guaika to the south of the Orinoco tend to be fatter and plumper, it would seem, than those of El Platanal or those who live to the north of this locality.

582 /477/ A young woman cannot remain unmarried for a long time, but some manage to reject all their suitors for several years
587 after puberty. A widow, especially a widow with children, sometimes remains alone forever after the death of her husband.

## Making Peace

628
● 202 When one settlement wishes closer friendship with another, it sends a messenger to offer more friendly terms.

628 If the settlements are only "macana enemies," a messenger
202 of the very settlement that takes the initiative might go, but if
728 the settlements are "arrow enemies," then it is necessary to send a messenger from a settlement which is friendly with both of the settlements in question. The messenger who is a member of a settlement that is an "arrow enemy" would run the danger of being shot with an arrow before giving the message.

628 Thus, two very hostile settlements might manage to suspend
728 the raids between them. Later, they might agree not to fight any more should they see one another in a friendly settlement. Until they arrive at this accord, a neutral settlement friendly to both, when it is visited by people from one of these settlements hostile to each other, must send a message to the other, warning that they should not come so long as there are visitors from the hostile settlement in it. Still later they might agree to receive the visit of a small group of visitors from the other
[572] enemy settlement, for commercial purposes. From this time on the two settlements can undertake their negotiations directly, and friendships begin to form among their respective members.
[582] Then, when one settlement, out of good will, gives its own girls as wives to the men of the other settlement, it can be said that they have recovered; they have truly become good friends.

While the greater the number of persons involved in a dispute or a fight, the less the probability that the opposing bands will reach an understanding after a short time, the disputes within a settlement itself are in general settled quickly. Within a few months all will have been forgotten. /478/ Disputes between settlements which have not gone beyond macana fights are usually forgotten in a year or two. Disputes between settlements which have occasion to use arrows, especially if someone has